

Maryland Historical Trust Historic Preservation Capital Grant Program



Religious Sites Q&A Webinar Thursday, November 19, 2020

**MHT: Barbara Fisher, Charlotte Lake, Ph.D, Ennis Barbery Smith
Partners for Sacred Places: Joshua Castaño**



AT THE INTERSECTION
OF HERITAGE, FAITH,
& COMMUNITY

Partners for Sacred Places



Maryland

DEPARTMENT OF PLANNING
MARYLAND HISTORICAL TRUST



Agenda

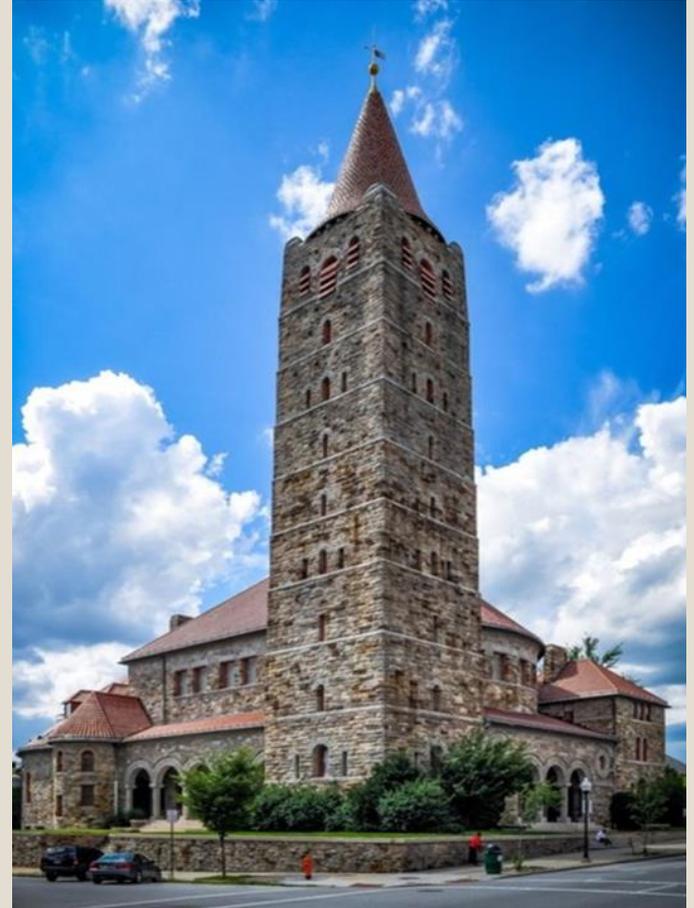


Program Basics
Eligibility Activities
Significance
Public Benefit
Case Studies
Partners for Sacred Places

Program Basics



- **Fund capital (construction-related) projects for historic properties**
- **Eligible for listed in the National Register of Historic Places**
- **\$600,000 available each year**
- **Maximum grant amount = \$100,000**



*Lovely Lane United Methodist Church,
Baltimore City*

Program Basics



- **Program *requires* conveyance of a preservation easement.**
- **No easement on interior worship spaces.**



Ebenezer AME Church, Baltimore City

Program Basics



Non-Profit Organizations

- **Must be registered and in good standing with SDAT**
<https://egov.maryland.gov/BusinessExpress/EntitySearch>
- **Submit IRS documentation status (umbrella letter)**
- **No match required for non-profits**

https://mht.maryland.gov/grants_capital.shtml



Maryland.gov Phone Directory State Agencies Online Services



DEPARTMENT OF PLANNING
Maryland Historical Trust



HOME FUNDING RESEARCH AND SURVEY ARCHAEOLOGY PROJECT REVIEW PLANNING EXPLORE

Resources

My Grant Account

- > **For Current Grantees**
 - Grants and Loans Manual 
- > **For Grant Applicants**
 - Grant Guidelines 
 - Sample FY 2020 Grant Application 
 - Sample Budget 
 - Property Owner Consent Template 
 - Application "Quick Start" Guide 

Historic Preservation Capital Grant Program

The Historic Preservation Capital Grant Program promotes the acquisition, restoration, and rehabilitation of historic properties in Maryland. Eligible properties are limited to those which are listed in or determined eligible for the National Register of Historic Places, either individually or as a contributing structure within a district. The program typically receives an annual appropriation of \$600,000 for grants per year.



Sotterley Plantation gatehouse project. Photo provided by Nancy Easterling.

Eligible Activities



*Rehabilitation / Restoration
Acquisition
Predevelopment*



Before and After of Christ Rock Church, Dorchester County

Eligible Activities



Restoration / Rehabilitation

Your project should emphasize protection of the resource and / or repair of important original features.



B'Nai Israel Synagogue, Baltimore City; Lovely Lane UMC, Baltimore City; and Janes UMC, Kent County

Eligible Activities

The use of state grant funds is **restrictive** when it comes to religious sites

Buildings used for religious purposes can receive funds for **exterior or structural work**



Ebenezer AME Church, Baltimore City

Eligible Activities - Exterior



Ebenezer AME Church, Baltimore City

Eligible Activities - Exterior



*Mt Gilboa AME Church, Oella,
Baltimore County*

Christ Rock Church, Dorchester County



Eligible Activities - Structural

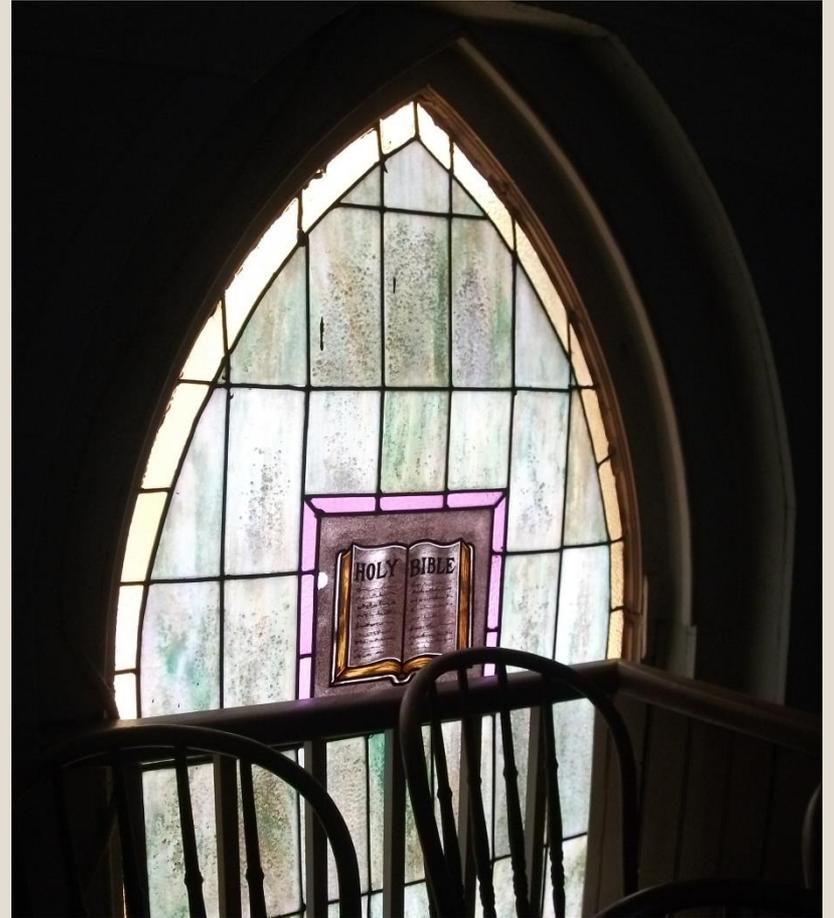


Ebenezer AME Church, Baltimore City and St James Methodist Episcopal Church, Oriole, Somerset County

Eligible Activities - Exclusions



- Work on objects with religious imagery is not eligible
- Most common in stained glass windows



Asbury M.E. Church, Easton, Talbot County

Eligible Activities - Exclusions



Cornerstone Church of Christ, Baltimore City

Eligible Activities – Site Features



- Historic, permanent landscape features
- Such as, historic masonry walls, fences and gates, paths, piers



Westminster Cemetery, Baltimore City

Eligible Activities – On-Site Cemeteries

Cemetery Project Examples:

- Repair and resetting of grave markers
- Identification of unmarked burials for preservation
- Repair of historic paths, walls, fences
- A cemetery conservation plan

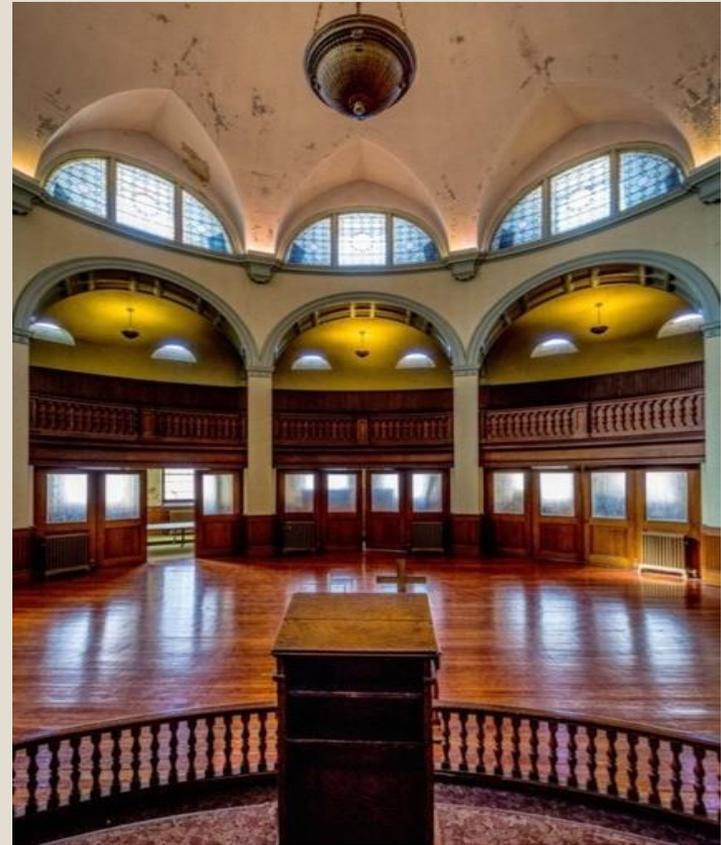


St Stephens AME Church, Unionville, Talbot County

Eligible Activities - Interiors



- Spaces that are not used for religious purposes may also be eligible for grant funds on interior work (community center, hall)
- Converted religious building for secular use would be eligible except for areas with religious imagery

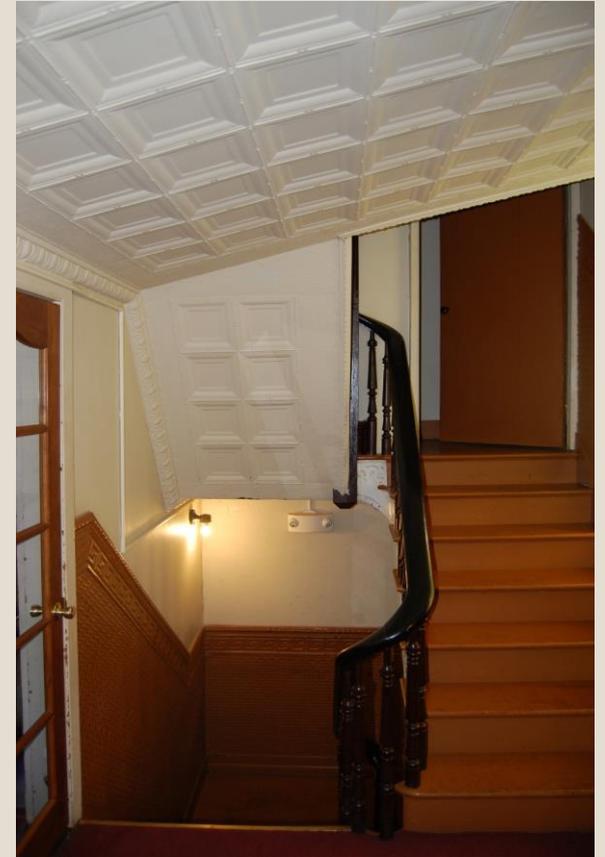


Lovely Lane United Methodist Church, Baltimore City

Eligible Activities - Interiors



John Wesley ME Church/Chipman Center, Salisbury, Wicomico County



Asbury M.E. Church, Easton, Talbot County

Eligible Activities - Recovery



- Do you have a capital project in mind that would help you recover from the COVID-19 Pandemic?
- Could be (partial) ventilation, accessibility, electrical rewiring...get creative and discuss with staff

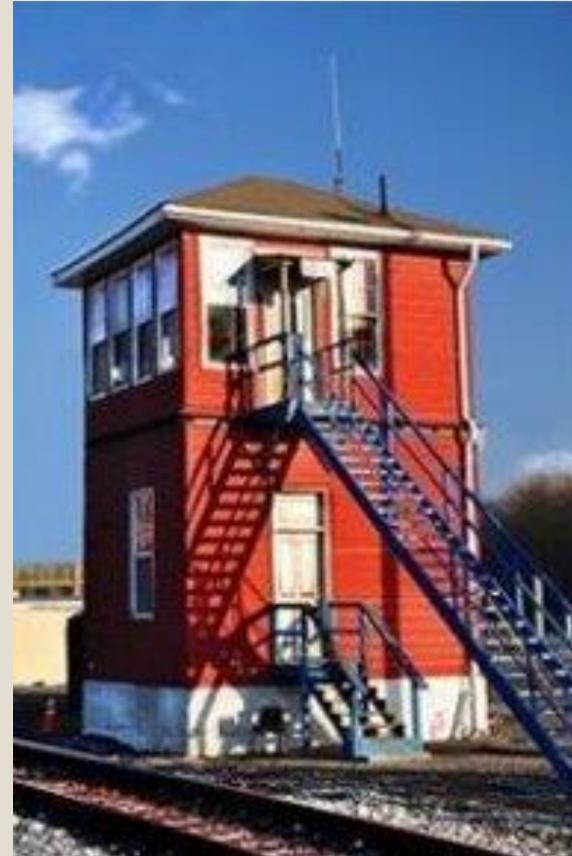


*Emmanuel Episcopal Church,
Cumberland, Allegany County*

Eligible Activities - Acquisition



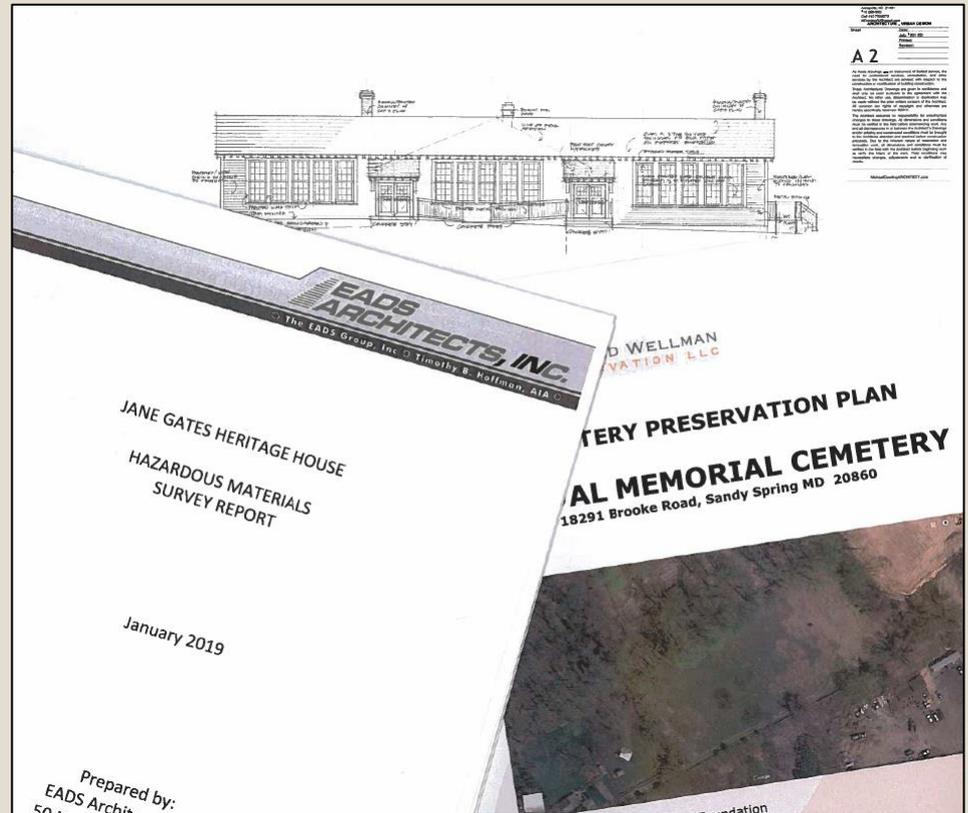
- For properties with a secular use only
- Not for a religious purpose
- Heavily scrutinized to make best use of state funds



B&O WB Tower, Brunswick, Frederick County

Eligible Activities - Predevelopment

- Assessments and work recommendations necessary for a construction project
- Plans and specifications
- Archaeological investigations necessary for construction
- Architectural, design, and engineering services
- *not feasibility studies or master plans!*



What costs are *ineligible*?



Examples:

- Legal fees
- Insurance
- Staff salaries
- Maintenance
- Landscaping
- **New construction**
- Work that is not bid per MHT requirements

Property Significance



- Provide a compelling and complete picture about the significance of the property.



Lovely Lane United Methodist Church, Baltimore City

Property Significance



- Provide a compelling and complete picture about the significance of the property.
- What history can you provide that is not in the MIHP form?



Our Saviour Lutheran Church, Baltimore City

Property Significance



- Provide a compelling and complete picture about the significance of the property.
- What history can you provide that is not in the MIHP form?
- Community and occupant significance



*Mt. Nebo AME Church,
Mitchellville, Prince George's County*

Property Significance



- Provide a compelling and complete picture about the significance of the property.
- What history can you provide that is not in the MIHP form?
- Community and occupant significance
- Reviewers may not be familiar with your site or project, paint a picture.



AME Church in Cumberland, Allegheny County

Public Benefit



- How does (or will) your site contribute to increase public awareness and understanding of Maryland's history?
- What is your organization's mission?
- How do you interpret your site?
- How is your property accessed and used by the public?
- Partnerships



*John Wesley ME Church/Chipman Center,
Salisbury, Wicomico County*

Maryland Heritage Areas Authority (MHAA) and MHT



Case Studies



Case Study - MHAA



Passages of the Western Potomac Heritage Area

- Conversion of the adjacent Barkdoll House to a Museum/Tour Center
- Grant funded accessibility improvements and exhibits at adjacent Barkdoll House
- Already have a robust tour program (pre-COVID) that the visitor center will expand upon



*Emmanuel Episcopal Church, Cumberland,
Allegany County*

Case Study - MHAA

Baltimore National Heritage Area

- Provides tours of historic Lloyd Street Synagogue
- Grants funded purchase of equipment for an Assistive Listening System (ALS) to be used on tours and the creation of an alternative virtual experience for those who cannot visit in person



Jewish Museum of Maryland, Baltimore City

Case Study - MHAA

Montgomery County Heritage Area

- Grant funded mold remediation, roof work, and painting
- Sugarland Ethno-History Project
- Opens church for tours a few times a year



St. Paul Community Church, Montgomery County

Case Study - MHT



Bethel A.M.E Church, Easton, Talbot County



Archaeology at the Bethel African Methodist Episcopal Church

Many early African American churches began as spiritual groups that developed into mutual aid societies that provided economic and educational resources to those in need.

After building houses of worship, the congregations grew into vital community institutions that helped stabilize neighborhoods and economic development was soon underway.

How did Bethel A.M.E begin?

Bethel African Methodist Episcopal Church grew here as a result of gathering into a thriving institution in the real Community.

In 1818, the African Methodist Episcopal Conference in Baltimore sent Rev. Samuel Shaddens (died in 1828) to recruit the A.M.E. members to the Eastern Shore. From that on, he recruited 2,000 people from here, forming the Bethel Society, the first A.M.E. group in the region.

The new congregation originally met in a blacksmith shop. In 1820, they purchased this property and later built the first church. The current building was built in 1877 and dedicated by Frederick Douglass in 1878.

Making Connections

Building Materials

Archaeologists discovered a large number of nails whose size was often dug to have bricks.

Workers found in the future added the iron, according to some 1775-1815. Bricks may have been used in the house across the street, built by James Edwards, a Quaker between 1800 and 1815.

Civil War Soldier

The church used a cement foundation for a case where the first African Methodist Episcopal members lived. Pottery, bricks and a lead pipe found here suggest that the congregation began to build in the 1860s.

The old church was built with the same materials as the first church, and a decorative glass window that the congregation donated in the 1870s.

Archaeology

The Bethel A.M.E Church has served the spiritual and social needs of the Hill Community for two centuries.

Digging In Time

Archaeologists dug 200 feet to the level of the church's foundation. They may discover evidence of the church's early days and a glimpse into the lives of the people who lived and worked here. The church's foundation is made of bricks and is built on a concrete base. The church's foundation is made of bricks and is built on a concrete base.

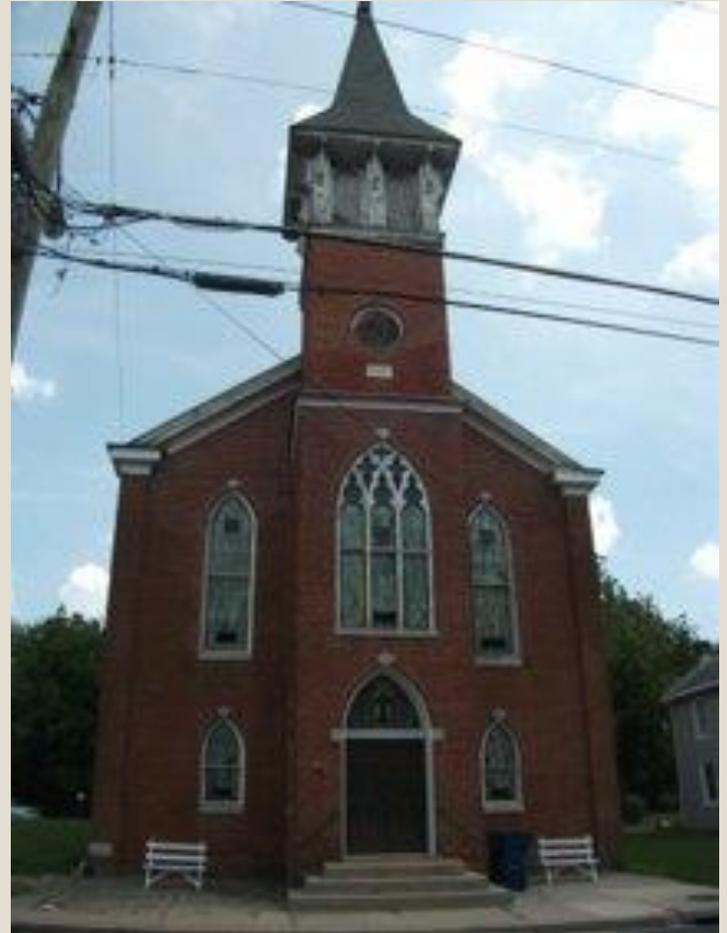
Timeline:

- 1818: The church was founded by Rev. Samuel Shaddens.
- 1820: The church was built on Bowen Street, forming the Bethel Society, the first A.M.E. church in the region.
- 1877: The church was built on Bowen Street, forming the Bethel Society, the first A.M.E. church in the region.
- 1878: The church was dedicated by Frederick Douglass.

Case Study - MHT

Asbury United Methodist Church, Easton, Talbot County

- Partnership with Historic Easton
- Heritage Tourism
- First floor fellowship hall and community center
- Additional funding sources



Asbury M.E. Church, Easton, Talbot County

Case Study – Charleston's Spirited Brunch



- Walking tour with snacks provided by congregations
- Map and site list published in the local newspaper
- 2020 outside-only self-guided tour with online info about sites and nearby carry-out
- Congregations of all faiths can participate
- Sponsored by the Charleston Interreligious Council and the Post & Courier



https://www.postandcourier.com/food/spirited-brunch-in-downtown-charleston-on-sunday-will-feature-free-babka-basbousa-and-pie/article_59b09d80-4d8b-11e9-8fb9-2bcaf7e027a5.html

MHT Grant Funding Options for Capital Projects



AAHPP	Historic Preservation Capital	MHAA Capital
<p>Projects that promote awareness of African American history and culture</p> <p>(new construction allowed)</p>	<p>Projects that protect or repair significant historic properties</p> <p>(no new construction)</p>	<p>Projects that promote heritage tourism in Maryland's Heritage Areas</p>

Partners for Sacred Places



Joshua Castaño
Director Community Engagement Services



AT THE INTERSECTION
OF HERITAGE, FAITH,
& COMMUNITY

Partners for Sacred Places

Partners for Sacred Places

The Public Value of Historic Sacred Places

Who We Are, What We Do

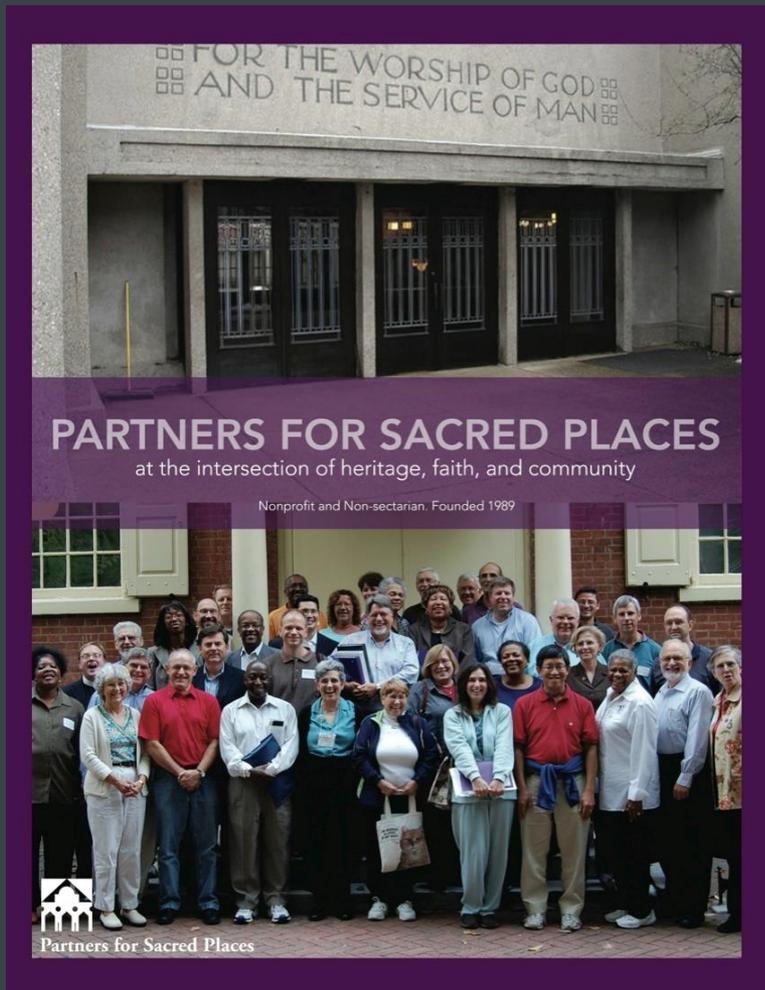
PARTNERS FOR SACRED PLACES

Partners for Sacred Places



- Working at the intersection of heritage, faith and community
- Dedicated to supporting America's historic houses of worship and strengthening the communities that they serve

Partners' History



- Partners for Sacred Places was founded as the only national, non-profit, nonsectarian organization devoted to supporting America's older religious properties and congregations and strengthening the communities they serve

Growth Over 25+ Years

As we celebrate our 28th year, Partners is:

- A **national organization** with offices in Philadelphia, Chicago and Fort Worth
- A **thought-leader** for research and public policy related to historic houses of worship
- A **trainer** to more than 1,000 community-serving congregations and parishes and more than 4,000 faith and lay leaders
- A **bridge-builder** and space broker between congregations and their communities
- A **partner** to more than 100,000 sacred places across the country



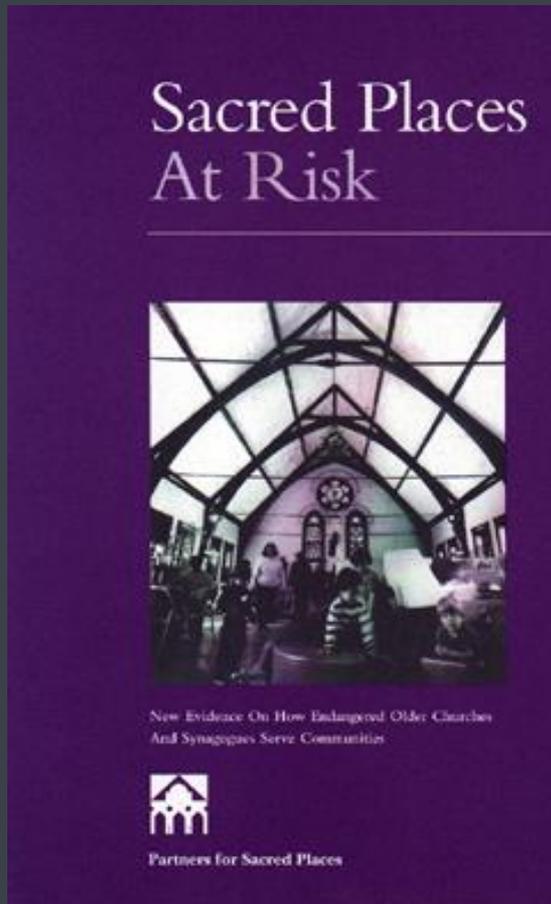
What We Do

- *Research and Policy*
 - Sacred Places at Risk
 - Economic Halo Effect
 - The Complete Guide to Capital Campaigns
 - The Toolkit
- *Training and Technical Assistance*
 - New Dollars/New Partners for Your Historic Sacred Place
 - Strategic Investment in Sacred Places
 - Space-Matching
- *Consulting Services*
 - Fundraising (feasibility studies, capital campaigns, etc.)
 - Community Engagement

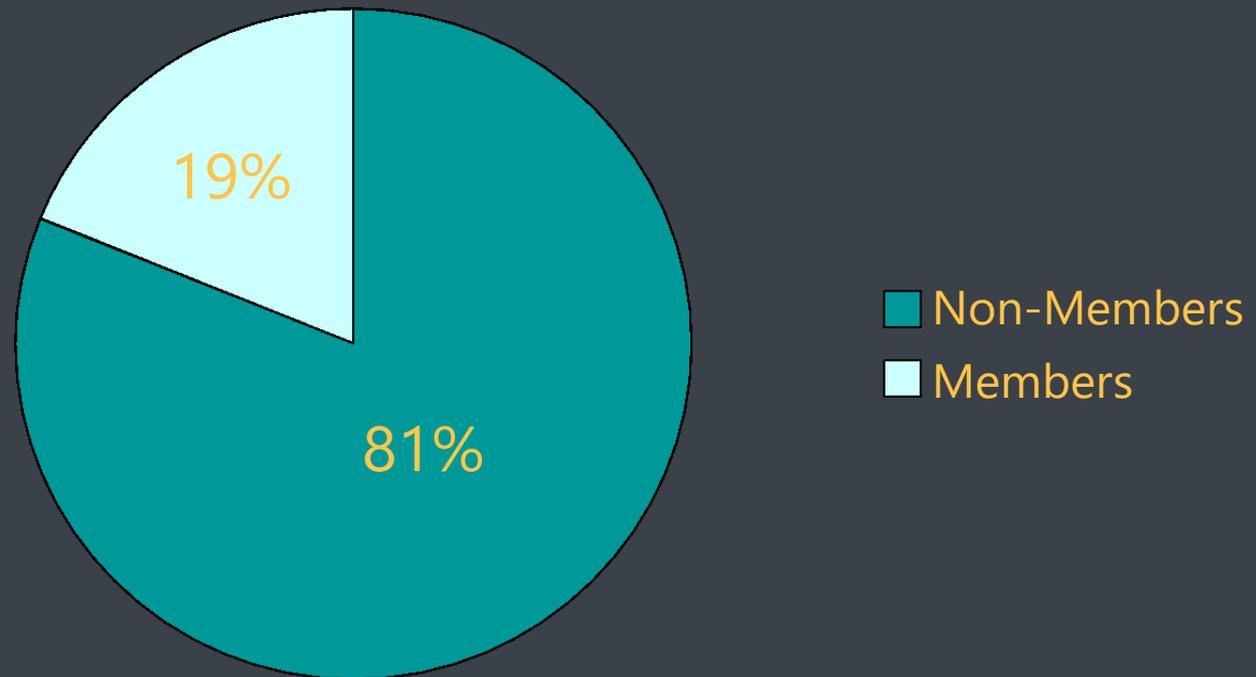
Who We Are, What We Have, What We Do

THE PUBLIC VALUE OF HISTORIC SACRED PLACES

Sacred Places at Risk Findings



Who Uses Your Building? Congregation Members vs. Non-Members



More *Sacred Places* at *Risk Findings*

- 93% of congregations open their doors to the community
- Congregations host 76% of their community-service programs in their own buildings
- The average congregation provides 5,300 hours of volunteer support each year to its programs
- The annual subsidy provided by congregations to the community is over \$140,000 per year



Research and Advocacy: The *Economic Halo Effect of Sacred Places*

Partners undertook a national study of the economic impact of sacred places, with the University of Pennsylvania.

The study included:

- Local spending
- Local hiring
- Building maintenance costs
- Visitor spending
- Activities that promote community economic development
- Impact on individuals' lives
- Values inherent to older religious properties (recreation and green spaces)



Economic Halo Effect of Sacred Places: Findings from Philadelphia, Chicago and Fort Worth

Average Annual Economic Halo Value per Congregation

\$ 1,707,249

\$679,511

education (40%)

\$549,073

direct spending (32%)



\$478,665

catalytic (28%)

\$100,296

invisible safety net (6%)

\$375,944

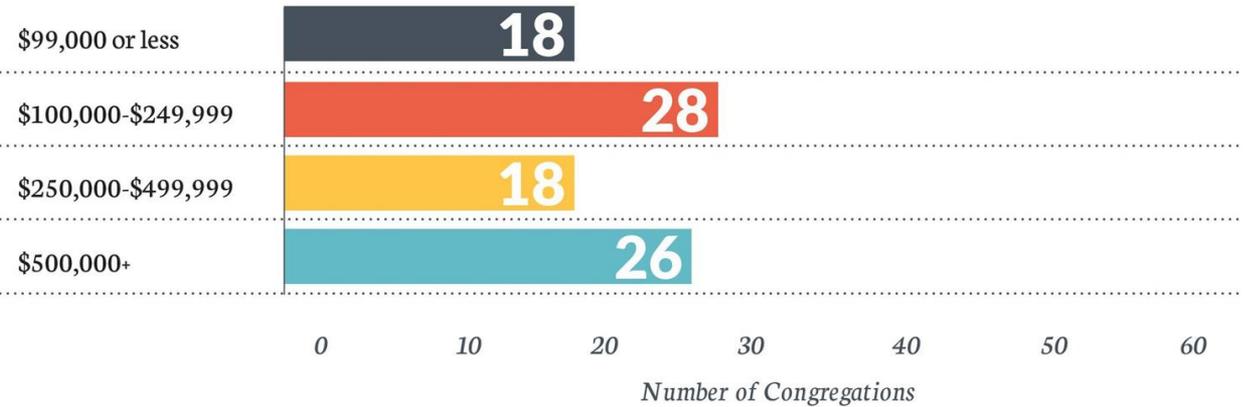
magnet effect (22%)

Note: Invisible safety net: 5.9%, recreation space: 0.1% (\$2,425)

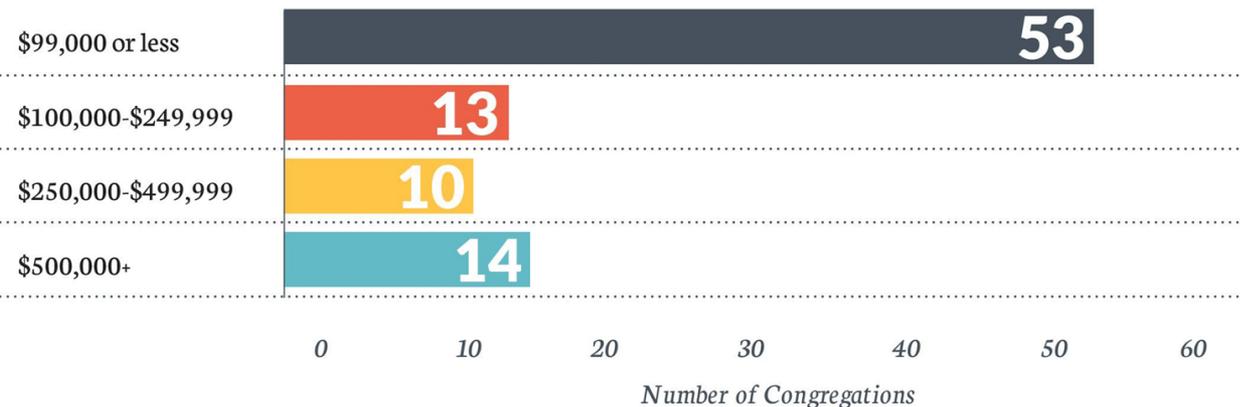
Economic Halo Effect of Sacred Places: Direct Spending

Direct Spending
accounted for
32% of the total
at \$549,073 per
congregation

Congregations' Annual Operating Budgets [Tie to Direct Spending]



Congregations' Capital Spending Over Five Years (including non-routine maintenance)



Economic Halo Effect of Sacred Places: Magnet Effect

Number of Visits, 90 Congregations



3,648,735
visits per year

49% community programs

31% education

11% worship

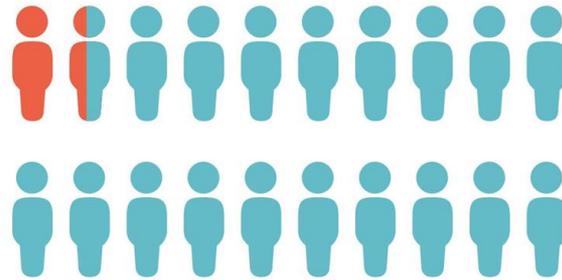
9% special events



Magnet Effect
accounted for
22% of the total
at \$375,944 per
congregation

Economic Halo Effect of Sacred Places: Invisible Safety Net

Beneficiaries of Community Programs; Members vs. Non-Members



13%
Congregation **members**

87%
Non-member beneficiaries
of community programs

Invisible Safety Net
accounted for 6% of
the total at \$100,296
per congregation



Impact on Individual Lives

Individual impact

Ways in Which Congregations Help Individuals and Families

	Total Cases
Help individuals with suicidal ideation:	213
Help individuals find full-time employment	552
Help individuals avoid prison	342
Provide individuals with drug or alcohol treatment	2,064
Teach youth pro-social values	8,298
Help individuals gain legal residency or citizenship	4,524
Help people form new friendships	3,714
Care for an elderly relative freeing a family member to work	464
Help couple with marital issues	236
Work with individuals to end abusive relations	720

Economic development

Congregations as Incubators



18

Number of **businesses** incubated



38

Number of **non-profits** incubated

Your Heritage

How does your congregation's history relate to themes in American, architectural, and American religious history?

How has your congregation used its facilities to serve and interact with your neighbors?

Your sacred place's story

Goal: Connect your history to the present story of your value and service to community

- Who you were & are...
- What you had & have...
- What you did & do now...
- How your congregation has been a part of the community's larger story...

What is the *theme* of your congregation's heritage story?

Community Connections Through Time

Examples

- Community education
- Art and culture
- Equal rights
- Caring for families
- Justice
- Social service



Telling your story

Sharing Your Story:

- Publications, social media, research projects and educational materials
- Tours, lectures, drama, etc.
- Timelines & written narratives
- Oral history

Why Sharing Your Story is Important:

- Engage stakeholders and communities that are connected to your congregation
- Grow awareness of your significance
- Gather support and interest from your community

Case Study: Tindley Temple UMC, Philadelphia

TELLING YOUR STORY IN THE COMMUNITY

Tindley Temple UMC, Philadelphia

- Historic congregation associated with Rev. Dr. Charles Albert Tindley, “The Prince of Preachers,” and nationally significant African-American religious leader and Gospel hymn writer
- Congregation founded in 1837 as Bainbridge St. M.E.; present building constructed in 1924 in a unique modernist style by Castor & Stearns.



Tindley Temple UMC, Philadelphia

- The congregation was documented in W.E.B. Du Bois' famous study of African-American community in Philadelphia in 1899
- Church was featured in the online oral history project, "The Ward," which looked at race, class and community in the original neighborhoods Du Bois had studied

RACE AND CLASS IN DU BOIS' **THE WARD** SEVENTH WARD

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Home → Oral History → Congregations → **Tindley Temple**

TINDLEY TEMPLE UNITED METHODIST CHURCH



Tindley Temple United Methodist Church traces its roots to 1837 and is best known for its 20th-century pastor, the Rev. Charles Albert Tindley, who wrote more than 60 hymns. When it was known as Bainbridge Street Methodist Episcopal Church, the congregation was one of 55 churches studied by Du Bois in the 1890s. At that time, the 55 Black churches in Philadelphia ran limited programs such as burial societies and building and loan associations. They had combined assets of just over \$9,000. Philadelphia's Black churches have greatly expanded in number, exceeding 700 as of 2003, and in outreach, offering diverse programs ranging from children/youth activities and educational programs to health care and financial literacy programs to commercial ventures. Their financial impact on the community has also multiplied as they contribute more than \$9,000 per congregation for social services.



In Tindley Temple's heyday in the 1920s and '30s, the church's 3,200 seats were filled three times each week – twice on Sunday morning and again during a third Sunday evening service. During this period, the 12,500 members flowing through the doors each week were both Black and white. Tindley Temple broke not one but two racial barriers: In addition to being one of the very few multiracial churches in the nation, it was also the first Black church to own property on Broad Street in Philadelphia. Its multi-million-dollar building is recognized on the National Register of Historic Places. Due to the church's historical and cultural significance and close proximity to the Seventh Ward community, approaching its members seemed a reasonable place to begin Du Bois' The Ward Oral History Project. These members add an essential perspective to the history of this community with their stories.

PEOPLE

- [Hattie Hamilton](#) >
- [Samuel Joyner](#) >
- [Reba S. Poole](#) >
- [Doris M. Reddick](#) >
- [Ardelia Saunders](#) >
- [Louis Tucker](#) >
- [Frank Tyson](#) >

CONGREGATIONS

- [Tindley Temple](#) >

Tindley Temple UMC, Philadelphia

- Winner of the 2014 AIA Landmark Buildings Award, presented by the Preservation Alliance of Greater Philadelphia
- Is listed nationally and locally as a landmark building
- The congregation is active in inviting and welcoming the community to hear their story



HIDDEN CITY
PHILADELPHIA

ABOUT DAILY TOURS & EVENTS FESTIVAL 2013 SUPPORT

No Loss Of Dignity At Tindley Temple

MARCH 24, 2014 | BY NATHANIEL POPKIN | NEWS | ADAPTIVE REUSE, AFRICAN-AMERICAN HISTORY, AIA PHILADELPHIA, AVENUE OF THE ARTS, HISTORIC CHURCHES, PARTNERS FOR SACRED PLACES, SOUTH BROAD STREET, SOUTH PHILADELPHIA, TINDLEY TEMPLE

Like 36 Tweet 8 Pin it Share 3



Tindley Temple, Broad and Fitzwater | Photo: Peter Woodall

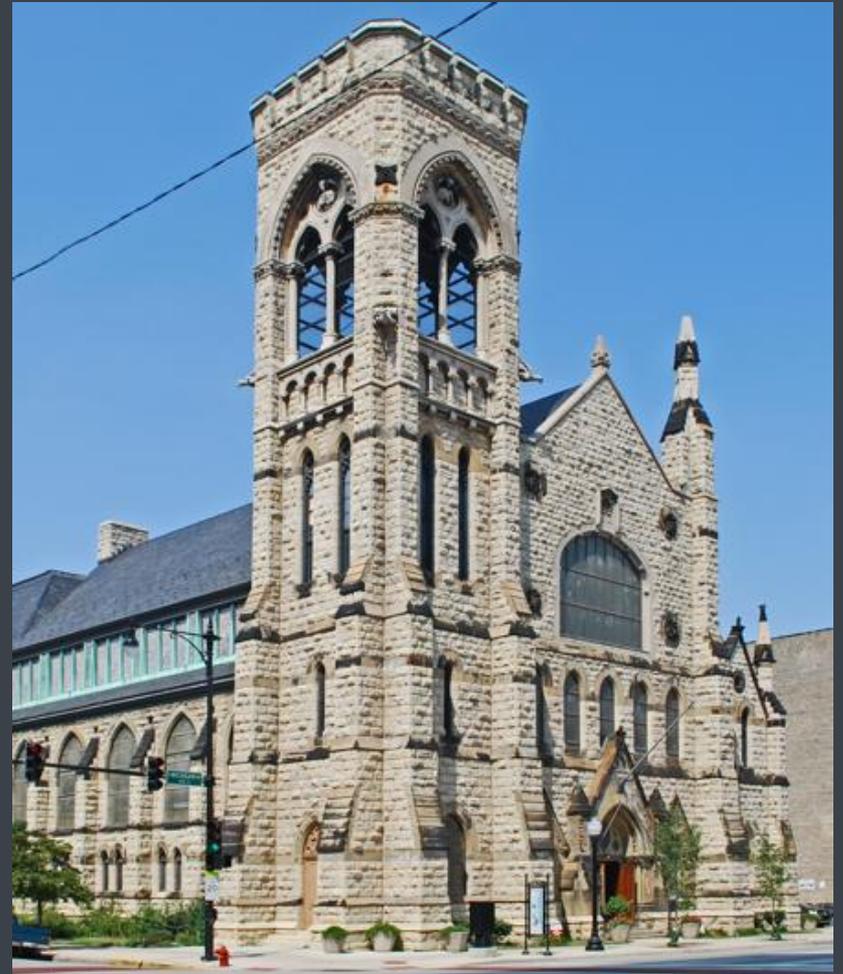
Ask the polychromatic beauties St. Bonaventure Church and Boyd Theater what they think of urban change they'd probably say, with the wreaking ball bearing down, "no dignity in it." Ask the dedicated homeowner on North

Second Presbyterian, Chicago



Second Presbyterian, Chicago

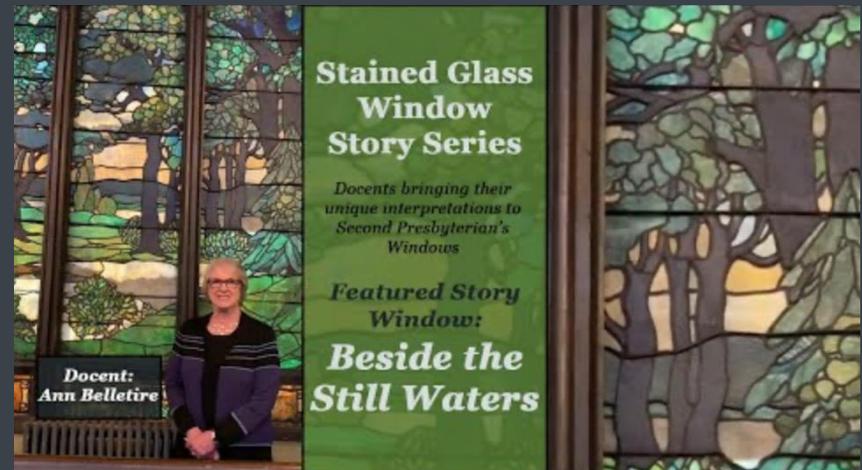
- Distinctive Destination program member, with the National Trust for Historic Preservation
- Friends of Historic Second Church



Second Presbyterian, Chicago

Friends of Historic Second Church

- Tours
- Newsletter
- 5 Minute Stories:
Stained Glass and
Murals
- Fundraising for
preservation and
restoration



Gloria Dei, Philadelphia

The Historic Gloria Dei (Old Swede's) Preservation Development Corporation

- Brings together a wide network of professionals and leaders from fundraising, preservation and conservation, community development, education, and more!
- Churchyard (graveyard) restoration:
<https://preserveoldswedes.org/features/explore-the-property/>



Gloria Dei, Philadelphia

- Programming includes:
 - Arts and cultural events celebrating the cemetery
 - Newsletter with stories and research about the historic churchyard
 - Lectures and talks about related topics in history and preservation
 - Concerts, recitals, and other outdoor gatherings



MAKING THE MOST OF YOUR HISTORIC SACRED PLACE

Space Sharing and Partnership

- What is the potential of your unused or underutilized spaces?
- Can these be fully activated to generate revenue, further mission, and support the community?



Asset Mapping and Design Charrette

- Design Charrette
 - A team of architects and designers
 - Working with the community input (from asset mapping)
 - Responds to the challenge of illustrating new ways for the building to adapt, while preserving historic character



Clinton Church Restoration, Great Barrington, MA



Clinton Church Restoration, Great Barrington, MA

- Clinton Church Restoration nonprofit group
- Preliminary work with Veronica Jackson
- Need to develop clearer program for reuse
- \$100,000 initially raised
- \$75,000 from African American Cultural Heritage Action Fund (National Trust)
- \$389,000 NPS African American Civil Rights Program



Contact Information



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